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Must Remain in
Transcription Room

Yes, it's probably bad to try it you know. That's also one of the times that you really shouldn't think about work. It's more important to get to Eugene safe and sound. Now, this is the last evening for some of you so particularly those, what kind of questions are there? We left last night with a few tasks. Who wants to talk about it? Mr. Nyland, do you want me to say something about my task? Yes, go ahead, break the ice. Well, I noticed at the dinner table that I said it twice. You did. And once it was a good reminder and the other time it went because I was talking. How was it during the day? I didn't catch myself. Do you think you didn't use it? I don't know. You didn't hear. I didn't hear it if I did. Could you change it around and do it intentionally? Okay. Don't wait until it passes by unconsciously and if you really want to say it, then say it quite loud - better than what I did. I said "Do you know", but say "Do you know?" Keep it for a week and then forget it for a week, then do it again, then see how it is.

Yes, what other questions? Mr. Nyland, this isn't exactly a question, but it's something that I've discovered in tendencies I have and one is that I'm nosy. I have to know what's going on. I've caught myself doing this way, like saying "Who was that on the telephone?" and things that are really no business of mine. And lately it's gotten to the point where I simply say "Oh there she went again" and I can't change it - at least it hasn't changed. Are you really convinced you want to change it? No. Then of course you won't you see?

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You're half hearted about it. I don't think it is really so serious. It may be a tendency, but it is quite acceptable in ordinary life. Take first tendencies that are obvious. Where you already know that you should not have them or perhaps even that you have struggled against them already for some time. The first step is to see it and to emphasize it and to increase it instead of decreasing it. But you really are fully convinced that it is there, same as "you know". That one actually gives it attention and in that way you break it loose from habitual form. You see that has to be done first because it's when it's a habit, there's not much of your mind with it. And therefore when you become aware of it, it still has to be noticed. When it is not noticed as far as your ordinary life is concerned, there is very little to be aware of. But when you emphasize it, make it much worse, then at least you might say it's out in the open and then it can be observed. But you tend to select something that you really want to get rid of. I see. I was going along more like simply discovering things about myself and seeing the pattern repeat. It's quite right, but if you want to use it as something to go against, that is different. If it's an accumulation of facts about yourself, anything will help. While then it stays simply in the collecting of facts and many times when you've not enough interest in it, then really it doesn't matter. You would be already impartial about it and there's nothing new. It's always difficult to know what kind of facts are useful. And one can say that facts that I discover about myself which are habitual and brought out in the open may be quite all right because in the first place they became a habit so my mind was not particularly interested in them; and the second is that when I bring it out, I probably do not have much identification with it,

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because when it is a habit it's already in the background as it were and either the body takes care of it by itself or my feeling and my ordinary mind simply takes care of it almost as a matter of course. So when I take a habit and I bring it out so that I then can see it in the first place, then I can observe it, I will not have so much trouble in not being identified with it too much and the associative parts I think are more or less in the background. So if I start with that kind of a thing first to collect the habits as they are and see them, it's a very small step to become observant. I think you ought to distinguish between the number of facts that you want to collect. There's a point in which one has more than enough facts and you can't continue collecting them. You've got to do something with it. If you collect facts, subjective and sometimes objective, it fills your brain and there is no more room for something else to come in. And the only way you can clean it up is by the using of it and transferring it, you might say as a thought, into the activity. As soon as the activity is there, the experience, the thought is not worth much any more, then the brain becomes empty and you can put more in it. So don't wait too long before you start using what you have accumulated. But take something really obnoxious. Now what. . . what have I got that's really obnoxious? What of course is for you to find out. You won't tell me. Even your best friends won't tell you, after that they're not friends anymore and there are too much risks. No, if I say Margaret, I think you're perfect, of course you doubt it. I know better. Yes, and what you know now better, it may even be of help. So you assign it for yourself. It is not something really that someone else can help you with because sometimes what is

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considered obnoxious is not obnoxious for you. Obnoxious is not determined by someone else who doesn't like it. Obnoxious really is from the standpoint that it doesn't belong to you and you don't want it. If you were to find what one can become and what belongs to a man or what is becoming to him, that is an entirely different question because the idea that people have of me is quite different from what I might have about myself. And they don't know why I do certain things and I have perfectly good motivation, so the behavior may be obnoxious in the eyes of someone else who doesn't know. And sometimes I can agree that it is because it affects them, but if it is a question for me to live with it, that would be a determining factor, if it was obnoxious to me, then of course I would agree with them whole heartedly. But if it is acceptable to me, and not to them, it is of very little use to me to take it out. It simply becomes an ordinary form of behavior. Your question of how to judge about one's own consciousness is always in the light but doesn't belong to a man in the real sense of the word. You can even go so far as saying it is obnoxious to me when it prevents me from work. All right. Just collect data one day, and the next day eat them up.

Yes. Would you give me a task? You are going back again to Eugene and you have school. How often? How many hours a week? How many classes? I'm talking 16 hours. Divided over how many days? Mostly Tuesday and Thursday. I don't have any on Friday, one on Monday. Wednesday? Wednesday I have one. Do you have to prepare homework? I will when I get back. And are there other people in your class? Yes. How many? Vaguely? About 20. Do you like some of them? You're talking about my Wednesday class or my? It doesn't matter,

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as an average. There are let's say at least 10. Yes. Do you like some? Yes. Do you dislike some? I don't know. Oh. Try to visualize them, maybe you don't know them. Could you make contact with them? With those you don't know? Yes. Could you be amiable? Yes. Very several, but just amiable. Can you say Good Morning to them? Would it be unusual? No. It will be all right. Yes. Can you select five you are going to say Good Morning to? Yes. Can you prepare before you say it. Maybe. Can you hear yourself say it before you say it? I can try. You can try. And can you then say it the way you want to say it. I could try. Can you then be awake? Maybe. It takes a little rigamarole before and that's preparation. When you actually say it, you don't want to say it. When you have to say it, you don't want to say it because you are afraid you will not be awake. You will want to wake up first and then say Good Morning or whatever it is and probably by that time you will already have lost it. When you turn away afterwards, wake up. After saying Good Morning? Yes, because you have lost it. You see the intensity of wanting to try to focus on it will probably take all your energy- you won't be awake. You can start and the "I" is probably conscious and the rest is not. But then you know when you turn away that you have not been able to do it, then wake up. And then you wake up from that place where you are to where you go and sit. How long will the class take? An hour or fifty minutes? Usually two hours. Can you get up? No, some of them I can, some of them there's a break. You have to sit all the time? I could get up. Yes I know you say something if you do. Not, I don't know if it would have to bring about saying something. I haven't thought about that. Supposing

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if you get up ten times. Stand up and sit down. That might cause a disturbance. Yes. So you don't have to do it, but it would be very good. If you cannot do that and you have to sit during the two hours paying attention to what's being said, taking notes maybe, looking a little bit sad with them, can you change your posture? That I'm sure nobody will pay attention to. Change it as often as you can during those two hours and take that as a task each day. All right. You can select which hour you like and you change your posture. It's a little bit strange that way but you wake up. You see yourself, that is you accept yourself even if it is strange you still accept yourself. You are there simply sitting, nothing special about it and only that you change the posture in order to be reminded that you exist. All right? All right. Good. Again for one week, next week don't and the third week do, but by that time. . . No classes the third week. Oh no classes? I'll be down in San Francisco. Oh, then you can tell me about it. Okay. Fine, that will be good.

Yes. I understand essence as that that you were, are and will be, but I'm confused as to whether essence is the same as or something within the magnetic center and when you say provide opportunities for yourself to see your magnetic center, exactly what that means and how you do it. It's a little theoretical and it depends a little on how one wishes to define things. So there are different people I think who use the term essence and if they do use magnetic center, it is a little strange, but if they do they might attach different values to it or different places or different definitions. So what I say now is simply how it seems most logical to me. I will not swear to it that is really what Gurdjieff meant because I really don't

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know that. At the same time there are enough indications that that what he has written about conforms to what I am saying now. There is a surface, the periphery of ones life, the deeper you go, that is the more you deepen the manifestations which belong to the outer world and which you react on and which then form for a person his own manifestations, can be deepened by an intensity or by giving it a certain quantity of energy so that it is not as superficial. For instance if I say certain things, I can say it quite like "Good Morning" but I can also say "Good Morning!". In such a case I put a little bit more feeling in it and the feeling cannot go in the length of what I'm saying, it has to go to the depth of what I'm saying. This deepening, that is getting away from the surface and going towards the inside of oneself is in the direction of essence. I don't know where essence will start. I can say if I go from the surface, deeper inside me, it will become more essential. But where actually the beginning is of that essence and where the surface ends - sometimes I say it's skin deep, it would mean that right after that it becomes essential. But essence, essence as itself, the deeper it is, the more essential it will be. Now there are certain distinctions and I know that certain things are definitely superficial and there is no question about it being essential at all. And I also know that certain conditions that I experience or certain sayings that I will convey to someone else, any kind of a communication, can be at times much more essential for me. And then I say there is a difference between a set of behavior forms which are just superficial and a set which I say are more essential. Now essence as one goes deeper becomes more essential. And again I have difficulty in saying where

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does this so called "essence" go over into something that is very much more real and even more essential than ordinary essence. And I call it simply essential essence. In order really to make something that is so far away from the surface that it is not affected by it. That I call essential because apparently that is quite necessary for the maintenance of my life. If I didn't have that, I would not have a chance to retire at certain times and really let the world go by. Essence is still affected by the surface, but essential essence is that what I would like to call reality of myself, to which I can go or which sometimes is touched when certain experiences go very deep. Now this essential essence of oneself is really something I would like to find. But again, going from essence to the more essential essence, there is no sharp dividing line. And I can only logically conclude that I really reach the essential essence when I reach a point in it, which point can be reached from different sides of the surface, and always come to that particular point as a center of my existence. And I define it that that is the real reality of myself and it is not changeable and it is permanent. And in that sense it has exactly the same qualities as what I call my life. Again I say it is like a definition that I simply make such words mean what I think they might mean. And I do it only for the sake of having a language that can be understood by others that they can agree with me and that I can understand. However I want to place my kind of an experience in a certain relation to another experience. So there is a quality there of the essential essence when it reaches a point in the center of my being that when I call it life, it becomes all sorts of the most important part of myself and that I now am

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visualizing that that that is life in this essential point is covered up by different layers, partly essential essence going to its essence going over into surface and then going over into atmosphere. Now one can quibble about that particular point when I say it is real life for me. I call it a magnetic center because apparently for me it becomes a central point for myself, psychologically as well as physically, of something that for me becomes more reliable than anything else I have and I also say that it contains a quality which was put in there when I was born or conceived. And for that reason it links me with that which has gone on before my conception and the assumption is that it will continue to exist after my physical body dies.

And I have a perfectly good reason for thinking that because that what I develop as an ordinary person in this life is not only physical. And that therefore, what I consider spiritual values are in the direction of my essential being. And I can say that that what is really an essential part of that what is faith, and particularly when it becomes an emotion, or when I consider the purity of my thoughts when the thoughts are directed to the possibility of an evolving of that what I would like to reach, that then they have a quality which is very similar to the essential quality and the real essence-essential quality as magnetic center. Now if I keep this as a certain diagram or formula or a certain scheme that I keep in mind, I can attempt every once in a while to classify what the value is of my thoughts or feelings. And if I want to do that, I can say yes, this kind of a feeling or this kind of thought comes from my essential being or this is a thought or a feeling that really belongs to something that is much greater & much more real and probably

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if it could be, much more permanent for myself. But it's only in order to compare things. It has no direct value in order to separate certain things from each other without being able to make the separation very sharp. Now if I see this as a question of one's personality, and I say at the same time that the personality is there to evolve in some direction and the direction being away from earth in order to find oneself at a higher level of being, then that what is essential essence for me starts to play a tremendous part, because it becomes interested in that what is happening until that what was now, I call it "as life" enclosed in me has a definite wish to be free. You can say also that is an assumption because I don't know. Very seldom that I can talk to essence. And very seldom, even more seldom, that I can talk to essential essence. And at the same time I know it must exist because it is again illogical if I assume that it does not exist. And I love to consider that there is a point of solidity in me that although it is a point has a reality. Exactly the same way as when I consider the universe as a whole, and the earth and human beings, and that there is a reason for their existence, that the only thing that will satisfy me is that there is rhyme and reason in the universe and that the laws are in accordance with certain facts which I do not know and the laws that connect the facts I do not know but that if I only could grow I would uncover more and more law and less and less accident - accidental happening. So there you have this particular little scheme and now I say I wish to work. It involves of course that what is for me an essential quality of my mind and sometimes I have a vision of something that can happen that is in the future, that is far from being developed in me, never-

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theless has a quality which I ascribe to a higher form of being or a higher level. I aspire towards that at certain moments when I really can come to myself and when I then start having a belief and this kind of a hope expressed more or less in some kind of a form intellectually understood by myself or that I feel emotionally the necessity of having that kind of a hope that somehow, somehow in some way or other, this particular quality will fulfill its function when it actually is set free. And that therefore I say that if magnetic center is for me a life source and an essential quality of my existence that then at such a time because of these interests of wishing to become free, they divide up into the possibility of a higher emotional something and a higher intellectual something. And then I let it go at that because I can live with this kind of a concept without doing anything about it and only saying yes, that is me, in my highest moment I am actually that kind of a person interested in the possibility of growth even if I don't know how. But now comes another question that my searching for that what perhaps could set me free gives me a certain idea and I am in contact with that what is called a method or gives the possibility of work on myself so that then that what is in me as a principle now, a trait of my real character, can now find food in order to actualize what is now potential. Actually I call that work and also that these thoughts and this kind of a feeling, emotionally tinted already, has to have something that will enable it to be set free by something that is as if outside of myself. Now I can pray for that freedom and I can say if God exists and then he exists for me, I can ask him what will I do in order to become free. Or what is it really in me that

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could be set free and would be worthy of uniting with God, or what is it in me that is preventing this setting free of something that really is essentially essence and does not primarily belong to earth. And all questions that come up philosophically in order to find a place for man and also to find out what is man actually capable of and if then work says try to create a little I, this little I is then created in the image of the Lord and has exactly the same quality as that which is essentially essence and it is almost as if magnetic center at such a time is projected outside of me in order to indicate that the place where it would have to be is now indicated by that what I create as if I already exists. And that then work on myself means that I start to act in accordance with a certain amount of knowledge or a concept that I have how it would be if I were free, if this magnetic center was actually set free. Or sometimes one says it religiously I do as if in my activities God is with me or I walk with God or God takes me by the hand. It is the real meaning of trying to become objective because I know that the way I am in this life is perhaps right for this life only, but I cannot reconcile it with the idea that something else must exist of which I also become part and as soon as I have to admit that, then I must say that something of that nature must now penetrate into my activity and the only way I can say it, I hope that God is with me so that if he looks at me I become acceptable to him. In that way it's really a very deeply religious sense and one comes to these conclusions by oneself when you try to take away all the outside influences, you separate something of yourself within yourself and you will not allow ordinary affairs of the surface to interfere with that kind of a

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process of reaching, you might say, ones center. One says inner life, one says then, yes, not the surface, but more intense or that what is more essence but the deepest wish has to be that it has to be so pure, almost so lovely, so real, so essentially correct, so almost I would say God-like, of what I could conceive what it ought to be in order to become presentable in that even form to God if God would be willing to consider it. So together with the wish that I would like to grow also grows this desire of weakness or of an anxiety of being proper. So what happens in such a case, I touch really magnetic center because it is the only place from where this kind of solidity can give me strength to create something as if it exists but of an objective nature. And that then the process of work is really the setting free of magnetic center but it means the activity of the little I in order to help to free that what is the real essence of my life and that because of this, this kind of process that takes place in order to illustrate it for myself, I say there is I, I now is functioning regarding myself. This little I grows up and it becomes gradually, very slowly probably, something that I can reckon with, something that can take a place in my life, or something that actually could become reliable for me. This process one simply says that which is the little I which has grown up becomes participation in that what is my ordinary life and it starts to affect my brain, it will make my brain intimately conscious because it has that quality of the higher level. It will make my heart conscientious because it is also the higher level of an emotional kind. In this process since consciousness and conscience are developed at the same time and in relation to each other, that what is magnetic center is found in the unity between the two. And then it becomes my real life

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because there's no distinction any more. There is now something that is me in reality and all it needs now is to become active almost, I would say in order to walk up the ladder towards a higher level. So then magnetic center, because of the little I having been created as if now reality participating in that what I am, united with magnetic center has now the ability to become active in my life. This I call will. Will is really the result of consciousness and conscience and particularly when there is no disagreement between them. It is also the result of that what was I and that what was magnetic center to establish for myself what my life is worth and the testing of that life by means of an activity and I call it willing to work in the vineyards of the Lord. Because the activity that is needed in order to test out the reality of that what has been created and when I see that it is actually correct that that kind of work in the vineyards of the Lord will yield results or that activity will be followed by the actual planting of something in me that starts to grow towards the sky, it is then the tree of life and then it will bear fruit not on earth but on a higher level where fruit is at the top of the tree. Try to keep little pictures like that or symbols in your mind because it's very hard to every once in a while when it becomes difficult to understand what are these different functions and what are these names that are applied to such and such a concept. What do they really mean? And when you come back again and again to such simplicity, then you will see it and almost you can visualize a process taking place and when you see that it will give you much more impulse to wish to work. You don't work in the dark. You work really in light because it is enlightened for you.

So now you have again a little period and as Group 2 you come and

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Group 1 answers. What's the attitude of new people? Many times I talk about what should be the attitude of the older people towards the new, but it's now a question of what is required of new people. In the first place I hope there will be an influx of new people as new material with different questions coming from different places because each person has his own little world. And practically no person is alike to someone else. Everyone is different and you approach work also from a different angle and you start at the level where you are with then the knowledge of the principles of what you have to do. And then you start to apply it and your task as a new member is to try to find out what is needed. Your task is not to tell how much you already know. That is some-entirely. You assume it. I don't know how much and it doesn't really matter at all, because that what you wish to know, you don't know anything about. The attitude has to be very open because those of the other group are a little older than you and know already much and much more and it's not up to new people to begin to criticize them for certain things that they have absolutely no knowledge about. So in the first place you come open, you come wishing to find out and you can ask questions. And you take the questions and answers for whatever they are worth for you and you take them within yourself and you try to utilize whatever you can. There is no arguing about that. The assumption is that there are other people who do know about work and also that you wish to know about work. You come for that reason only. Don't think it is necessary to show off. I say it is like a sack, almost an attitude with your cap in your hand your bag for something as a gift. Try to keep to that as long as you possibly can. After some

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time it's quite possible that you already start to know certain things. And then particularly when you do know a few things, that then you have a right to talk about them because you start to work. And you work from your standpoint, that is where you link it up with, and you then utilize what is already available and you get experience and you find out what application of these ideas mean in your life. And remain always very simple and don't go too far into theoretical excursions. Theory in this sense is like salt. It is necessary to give taste to that which you are eating. Too much salt is very poisonous. It leads you astray, it destroys you, it is absolutely useless and food itself is also affected and becomes, in the first place of course, not digested, but also it spoils the food. So be very careful how much theory you will want to allow. It is far better not to have theory than to have too much of it. The emphasis of any question that you have in mind should be how can I apply that in my life. You can listen to what other people tell, also those who are new, but that what they say is not your experience. What they ask is not your question. So don't act like a sponge. Don't just sit and soak up and don't contribute anything whatsoever. Try to learn in the very beginning that you have to be open with your own experiences and then to talk about it and don't, for heaven's sake, consider them so important that you can't talk about it. You have to learn to discuss it, because on the formulation of that what you think is your experience will depend a great deal, the fact that you formulate will mean in many instances that you have already your question clearly in your mind and that you know what you wish and when you formulate correctly, many times you will find the answer yourself.

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In the second place if you don't talk, noone can help you. Noone will know by your face what particular state you are in, how much you understand about work and what your difficulties are. In the third place when you talk about work, you may be on the wrong road. That is you may not understand the concept, you may use different terminology, you will assume that you know and you don't and you have to check constantly so that you are not losing energy in detours. You want to make sure that you're on the right road, if possible all the time, and that you are not wasting anything because it is useless to waste. And if you can avoid waste by just asking, that of course is the only thing to do. Another requirement for new people is to make allowances for those who are there also. Don't think that you are entitled primarily to having the questions answered for you only. Each person is equal because each person is always in the same case whenever they start, completely like an infant. Noone knows what to do, how to reach objectivity until you have tried it. Everybody is green. You may have a certain amount of intuition and you may have been, let's say, fortunate in having accidental awakenings in your life. You also might feel that since you are a little bit esoterically inclined or that there are certain experiences which you have had regarding the spiritual world that you have an advantage. It's a very very small advantage. The only thing which you get from that is that you are a little bit more open because there is a possibility of an extra sensory perception entering into you and that's about all. On the other hand it can be extremely difficult because you may become prejudiced. You already think you know and you don't. And the same things of course apply to

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anyone who has been brought up in surroundings that has made him already crystalline and keep to certain concepts which are very difficult to undo. So it is not an advantage to have too much knowledge and it is also no particular advantage to have too much experience. Be as open minded as you possibly can and honestly try, and this is a real requirement, try to work. Don't think that you are too big for it, that you know it, that it is like child's play and therefore you should not be interested. Even you work sincerely when you do these silly things of trying to become observant and actually finding out truthfully what is the meaning and when you experience in reality and don't just look at it and then say I already know that because I've done that all my life or whatever stupid statements one will make. So work like a child but open, unprejudice, completely uninhibited regarding work and start. If you don't know how to start, ask, and then work, because if you do this what can happen. In the first place don't expect anything. There is of course set up in one, the desire, partly based on curiosity, which will carry you a certain distance. And naturally there has to be a motivation why you even want to work, but be very patient. What you have to undo is usually years of unconsciousness and you don't know how much that represents an energy you have to go against or in the presence of which you have to shoot so strong that you would like to exist and there that life already is there is objective to any kind of an intruder coming in and threatening even its life. Try to understand that. Whenever something objective comes into a subjective person, the person who is subjective is afraid that it is going to be him. Objectivity does not belong to earth and whenever a person is living on earth and wants to protect his life, he doesn't

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want any extraneous thing to enter into his life as it is. Not only that he wishes to stay asleep, but he is almost afraid that that what might enter he doesn't know anything about is going to affect him in such a way that his life will not be worth as much, or that it ever actually is in danger and it takes a little while before an adjustment will be made and before one can satisfy ones unconscious mind that it is quite all right to allow this stranger to start operations in you. In the second place you need patience because you do not know how much you are asleep. It's important to know this because you constantly will hope falsely for the impossible and it won't be possible. In the third place when you start you will uncover certain things, particularly when you're lonely. Don't be afraid about that because you will find in the unwinding books in fact have become very valuable to you and these things lead to this kind of trust that that which you will find is going to be of help. Don't shy away from it. When you say a go ahead, say certain things to the bitter end. It is far better because anything that you do hold on in this sense is of no value in the end. Either you do it right and then you can expect something, or if you don't do it, don't do it at all if you don't do it that way. How much can you expect? An attitude towards life which will be changed. Evaluation of certain experiences which you have never understood correctly. A possibility of seeing that you really are, and to the extent that you can accept such a fact that one is automatic, to that extent you will also understand that others are the same way and that will help you already on a very ordinary surface you might say, not very much so by then the growth, but it will help you to understand other people as

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that even theoretically if you could understand that everyone is mechanical, you would be able to forgive that. You would never criticize and you even would never be jealous because they have no advantage over you. But this again is a certain philosophy which is very difficult to come by because you don't want to believe it. You don't believe it of yourself and of course you make similar allowances for someone else. What else will it give you? In aliveness, a real interest. It will do away with hum drum monotony at least to a great extent. It will enable you to look at your ordinary life as it has to be lived for a different kind of a purpose than just to continue your existence. You will see your life if it is right in a certain way as a means to something that is of more value to you dependent on your motivation. And also in that direction certain things start to open up and you see then more value that you didn't see then before, you can take also more facts which originally you didn't like. And then the aim is this aspiration towards the possibility of growing to become, whatever you can define it as, a real man. Whatever the description is that you think belongs to a harmonious man or whatever is meant by objectivity or whatever the state might be of being awake or what it is that you say that is more like a man should be if he were continued to remain to develop in the image of God. All of that is the attitude towards the outside world. But the second step is that all such knowledge, all such accumulation of facts about yourself which become of course more and more reliable because that's the idea of work, they'll change in you into an inspirational quality. This is really very important because inspiration will enable you to overcome difficulties in your life. Inspiration is still a little bit too much toward the outside,

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it will carry you, it will help you, but inspiration goes towards that what is your inner life, that what is your reality, that what will give you a solidity within yourself on which you can stand, on which you then can start operating towards the outside world. It is still at that point where one is solid enough to be able how to stand on that what is and still be able to see how far one still has to go. That is you turn towards the outside world from the standpoint of your solidity and you turn towards the essential essence as soon as you know what is really required for yourself. Inspiration has two faces: one is looking towards the outside world as what is required for man to be, the other is looking towards the source where he will receive his energy for it. This question of inspiration covers practically all activities of man when he starts to grow because that is for him his presence and living in the present. That what he anticipates becomes surface, that what is his past is that that already has been digested and has made his inner life and it is exactly at that point where man being essential can change growing towards the outside world if need be and growing inside if he needs to at that time. In one side he starts to put to practice and to actualize what is becoming to him as a man with the understanding that he now has as being in contact with the reality of his inner life. It's a very important place for man to be and it is very important to keep one's inspiration. If you don't, you will feel lost. Inspiration will not help you to carry through. Inspiration is the soul of Kerdjanian body. But inspiration is la. la is the high point of the triangle of the second part of the octave for Kerdjan and when la is overbridged - that is when it has gone from

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sol to la part of that triangle, the little triad, is already completed and then it is quite easy to get to the state which is si. si is the aim of man. si is silence for him. Si is the ability for man not to say, not to wish to communicate but just to be. In si, a man finds himself because the outside world is excluded. In si he is in balance between that what is manifestation towards the outside and that what is essential values for his inner life. It is the relationship in which man finds that he is part of earth and that at the same time he has the potentiality of possible growth towards that that is his higher level. That is it is the place in which man knows that he is attracted by two things and he knows it very well. He knows it so well that he does not talk about it anymore. He knows that talking will not help, that formulation will not help. He knows it is necessary to live with his essence and sometimes and there is a second as if, as if that is which he wants to communicate should now be communicated without any form whatever and that at that time his aspiration and inspiration has helped him to bring him to this point or almost an experience in the realization and not necessarily a point something that has expanded into infinity because man starts to receive at that place a certain knowledge of what it is really to be omnipotent. For that reason I say it is very important to go through the inspirational state and one can sometimes try it for oneself when one reaches it. I simply talk about this to give again and again a kind of perspective and don't think that when one is near that such things of course as experiences will come very soon. They won't. But God is also very far away and still one prays. There's no reason why one should not pray for the possibility of one's objective life and you also can pray for ultimate silence and

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understanding what it is to live with it. What else should a new person do? Come prepared. When you go to a group, you have expectations. Leave outside activities outside. Don't allow yourself to come in a group and while you are waiting to sit, talk, talk, talk. Be quiet, come to yourself, be contained if you can, have the proper attitude, not the holy face, not make it appear as if you are worth more than what you are. Just normal, simple, honest, open, alive, but serious. Sufficiently sincere with yourself because that will you do during a meeting. You will listen to certain things that are of value to you and they are of the greatest value when you can see the development of your life as an aim. And it therefore behoove you to come openly to wish to find out or to get help somehow to straighten out things that are not clear and to try to see if you can eliminate prejudices. All of that is what should one do in entering a new group and of course it is obvious it picks up with the attitude of those who are there and who will accept and the responsibility that rests on them is to take part of the responsibility of your life on their shoulders. For that, you have to be willing to give it. You have to be willing to try to find out if someone else knows a little more for you and the questioning attitude you should have is simply to see to what extent can they help you. And this leads to the last point. The question of prejudice, the question of judging ahead of time, the question of not allowing for manifestations of other people, the question of dislike of your teachers. Different people in work retain their particular idiosyncrasies for a long time and it is not easy to be flexible and therefore a person who works does not immediately show the ability to adapt himself to the conditions as he may find them. And that therefore a new person has to show

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who can help him and who are of course a little bit ahead of him and are on a little higher level of development - all this essentially. Never mind if humorisms of some people are not to your liking. You're not interested in them as personalities. You remain interested in what they can say and give you as essential value. And then you can overlook very much if a person happens to be a little emotional or a little intellectual or certain humorisms and sometimes using clichés and sometimes not being able to come to a point immediately because it may be a little difficult and maybe becoming a little repetitions once in a while so that you with your brilliant mind already know what the other is going to say. So very simple and don't expect too much and above all, leave out all criticisms. You have no right, you don't even know what you could criticize. And it is not allowable. So if you remember now that I have said and you try to put it all together and think about it and then when you come next time when there is that kind of a meeting and also perhaps when you bring someone else if it is allowed and how you tell such a person what it is about, you will then bring someone who has a certain caliber and that your desire to increase the quantity of people is dependent on that kind of a quality they will have. You become responsible for that. You become responsible for others you bring. You are responsible for your own conduct as you come. And then you work. And then you talk about that concerns you. You talk about your inner life. You talk about the possibility of developing a soul. You talk about activation of a spiritual mind. You talk about religion because the religion is the content of that which you are going to go through in ordinary life. You talk about life looked at from the standpoint of a higher level. I say you work, when you

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talk, you talk about your experiences as a result of the application in all sincerity, reporting as truthfully as you can. Don't make up things. Just simple. If you cannot do it, don't speak then. Don't speak because you think it is expected of you. But when something is alive in you, you will speak because if it is alive and you have tried you will have questions without any doubt. There will be periods when you will have less and less questions. There will be periods when it will be difficult even to formulate. In such a case you bring towards it an attitude that you wish to ask questions but you cannot. It has to be understood for you that your attitude in that sense always should be that if you could formulate, if you only could get over the point of perhaps being a little embarrassed or that sometimes you might like to say certain things that are perhaps a little intimate but you don't want to face criticism of other people around you. And of course it can be understood that certain things need not and should not be talked about. But there's a great deal of the possibility of the application in ordinary life which you might say is almost commonplace, it belongs to everybody and it does not belong to your intimate life. So when you come, you come with the desire to work, you keep this group alive, you have a responsibility for it when you attend, you try to appreciate that is given in the best way that the others know and you again and again correct your attitude when it is not that of what I have now talked. And what I've said you have forgotten half, I know. At the same time you go by your feeling and not by that what your mind has contained now. You go by that what is your feeling regarding work and your feeling regarding the importance of work and your feeling that you will have towards each other and your feeling based on the appreciation of

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getting something that is of value to you. If you work like that, if you really keep it in mind, if you really bring yourself, then you are entitled to take something away. If you don't bring yourself, take yourself somewhere else. Either you belong to a group and you help it and you maintain it and you do your best for it and then it's right and if you don't, if necessary pray to God to tell you so that he will tell you to stay away. Consider these things seriously, if you don't do it, you don't appreciate work at all and it is not for you. It's not a tea party. It's a discussion of life, how it should be. It's a discussion of certain things in life so that you can cope with the rest of life. It is a question of establishing in yourself enough solidity so that you can withdraw to that whenever certain conditions in ordinary life, and they're going to be more and more difficult, don't fool yourself, because that happens to be the time in which we happen to live and that what we call civilization and development and so called progress is running against us at the present time and we are carried away by it without knowing and that if you do wish to work, you work for the salvation of yourself to be able to cope with whatever conditions might be your experience. I hope to be here soon again. I do not know when. Much depends on some work that has to be done in New York and the East Coast, but I promise you that I will come again as soon as I possibly can make it. And in the meantime, you have a few tapes, you have some reading material, you have each other, you have a group, it is alive enough to give you enough to keep alive for yourself and you have the responsibility to help to maintain it. So those I don't see tomorrow anymore, I wish you a very good period full of work, full of wish, enthusiasm, actually hoping for the impossible and expecting fully

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that tomorrow there will be a miracle. Something that you wish
has to be out of this world because that is objectivity.

So good night. See you sometime in the future.

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